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CHRISTIAN WOMEN AND FOREIGN MISSIONS.

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"To which ever point of the horizon we look signs of changes greater than the world has ever seen confront us," was the utterance of the lamented Dr. Alexander Duff when pleading in his most earnest and glowing terms for all Christians to be engaged in the Foreign Mission work. And since that utterance, as we heard it from his lips nearly fifty years ago, how marked the changes that have occurred in reference to the condition of the progress of the cause of Christ in the world.

In that time more practically than in any previous period all heathen lands have been opened for the gospel. The spirit of Missions has been more thoroughly roused in every evangelical church;the duty of all bearers of the name of Christ to be co-workers with him in seeking the evangelization of the world has been more deeply realized, as the feeling has become more general and almost absorbing, under a sense of the love of Christ, that all daily earnings, all incomes—in a word, all a Christian has is a matter in which Christ and his cause are always to have a part and a share. More widely than ever before the conviction has been awakened, almost as a consuming fire within, that this work of spreading the gospel for the salvation of the lost is not to be done by ministers and missionaries only—not by men merely; nay, rather it is to be done by all of every age—the youthful Timothy and the aged Paul; and of every sex, by Priscilla as well as Aquila, and by the women that labored in the gospel as well as Clement and other laborers whose names are in the Book of Life.

In scarcely any thing have these changes of the past been more interesting and full of cheer and good hope than in those of Christian women in regard to Foreign Missions. In the very nature of things, and more properly, every Christian woman of all others ought to be interested in this work. Preeminently she owes everything she is by the grace of God to the gospel. It has not only brought her the knowledge of Christ, and all the blessings and the joys of his salvation, but it has lifted her up and happily freed her from all the ignorance

and degradation and wretched condition of suffering and misery to which her sex are ever doomed in all lands where the gospel has not gone. Freely she has received that gospel and all its unspeakably, precious blessings; freely ought she to give it to those who not only never have had it but who may never have it if she does not in some way carry it or send it to them.

But how many Christian women act their part in this great work, the part which the deepest debt of gratitude and love—the sad condition of their sex in all heathen lands—and all the marked and wonderful openings of the providence of God, so touchingly call for at their hands? How shall they act or what can they do? A few suggestions may be made.

First, Every young Christian woman may early and often make a loving and unreserved consecration of all she is and has to the service of God, with the hearty desire and prayer that she may live not only to save her own soul, but also be the means of saving others. In this spirit, and constrained by the love of Christ, she may often ask that God by his good spirit and providence will show her where and how He would have her live and labor so as to have her one short life tell most for the glory of God and the saving of souls. So we may believe the first Mrs. Judson did in the earlier part of her young Christian life while in his faithfulness and love, He led her through years of preparation and then opened the way for her to become one of the first and most eminently useful of all the Christian women that have borne the lamp of life to their benighted sisters in the heathen world.

It may be the will of Providence that, in common with the great mass of Christian women, she will remain in this country. If this is so, we may well believe it is because he has some work for her to undertake and accomplish here. That work may be as clearly and effectively in aid of the foreign work as if actually in the foreign field. Prayer must be offered. Missionary intelligence must be circulated. Contributions must be solicited, and funds raised here at home to carry on the work abroad; and young men and young women should be in training for the day when the voice from the midst of the throne shall be saying, in view of the multitudes that are ready to perish, "Whom shall we send to seek and to save the lost, and who will go for us?" They shall be prepared to respond with warm hearts, "Here are we—send us."

Now in and for all this and the like, the young Christian woman can do much. She can gather others of kindred spirit together for missionary work. She can form mission bands, and from thence come those who in after years will be the keepers alive of the spirit of Missions in the churches, and in many instances become missionaries themselves to the heathen. In her hand and that of her sisters may be the devising and raising of much of the means of regularly sustaining the foreign work rather than have it, from lack of funds, fall disastrously to the ground.

Then in looking beyond this land if for opening the way she may engage in the foreign work herself. Most signally has God developed and blessed this portion of our work—the work of the unmarried women of our church. In all thirty-four of this devoted class have been sent forth by our church to the heathen world, and such has been the watchful care, and favor of Him whose they were and whom they served, that only one has fallen on the field, and she by being burned to death through the accidental bursting and igniting of a can of oil. Thousands of children have received more or less of the knowledge of the way of life at their lips. In hundreds of dark heathen homes, into

which no missionary man could ever enter, the hands of these Christian women have carried the water of life, and proffered it to multitudes perishing from thirst. Will not the young Christian women here at home always hold themselves ready to supply the vacancies that may occur and increase the number of the faithful ones that are so much called for on the high places of the field.

But *second*, Christian wives and mothers have most interesting and important duties and responsibilities in regard to this work. Abroad it is so desirable and needful for every missionary to have for himself, and to be able to show to the heathen around him, the benefits of a Christian home that our Board of Foreign Missions, in common with the Boards of many other churches, urge upon every missionary as quite an essential element in his qualifications that he be a married man and have a devoted wife with him. No one knows how much the pre-eminently useful Dr. Adoniran Judson owed to his wife and his home of love and encouragement for all that made him so wonderfully the pioneer of one of the noblest of missions—the Mission in Burmah. Says the Rev. Dr. Geo. F. Herrick after years of labor in Turkey, "I never yet saw a missionary's wife whose companionship did not double her husband's usefulness. I have known more than one whose face, as the years of life increased, took on that charm —that wondrous beauty—the beauty of a character disciplined by suffering, of a life unselfishly devoted to the highest ends." He then adds, "It is the missionary's wife who by years of endurance and acquired experience in the foreign field has made it possible in these later years—the years of women's missionary societies—for unmarried ladies to go abroad and live and work among the people of Eastern lands."

In both of our mission fields there is most happy confirmation of all this.

How much also may the Christian wife and mother do here at home. In the home circle and at the most formative period of life, who can estimate the strength of the influence of a Christian mother? When the lamented Sam'l J. Mills was asked what led him to consecrate himself to the work of having the gospel sent to the heathen, he replied, "It was under God, my mother—who," said he, "as early as I can remember laid her hand upon my head as we knelt in a little room and prayed that God would early make me a Christian, lead me to be a minister of the gospel, and then have me bear the gospel to the heathen lands."

One of the oldest and most revered missionaries of our own dear church is a man who when only about four years old had his hands taken by his mother as she lay upon her dying bed. With difficulty she told him of her early leaving him and asked him to promise her that he would seek with all his heart to be a Christian—then if called by God would become a minister of Christ, and then if the way opened for it that he be a foreign missionary. He promised her in all the fullness of his young heart. She kissed him her farewell and he left her to see her no more, for that night she entered into her rest. But that scene and those words remained. Years passed on. That boy became a man—a minister—a missionary by whom many, in one of our own most important fields, have been led to call the Redeemer blessed.

Christian woman! What hath the gospel done for her! For it how much she owes her Lord! O, that in all this land, and especially throughout our beloved church, all this could but be fully realized and that every woman would seek to have that gospel, with all its precious blessings, sent to them who have never had it and so live and labor

in the love and service of Christ herself that it may ever be said of her, "She hath done what she could."

PHILADELPHIA, JULY 31, 1889.

THE TWO PILGRIMS.

A RUSSIAN STORY.

"If on our daily course our mind
Be set to hallow all we find,
New treasures still of countless price
God will provide for sacrifice.

"The trivial round, the common task
Will furnish all we ought to ask;
Room to deny ourselves; a road
To bring us daily nearer God."

On a bright morning early in March, in a little village in South Russia, two mujiks (peasants) were preparing to set out on a pilgrimage.

Not an unusual thing by any means; for what respectable Russian does not at some time or other in his life make his pilgrimage to a sacred shrine? But these two pilgrims were bound for no less important a place than Jerusalem, the holy city of their church, where, enshrined in a building rich with the gold and silver offerings of the faithful, is that holiest spot in the whole earth—the sepulchre of our Lord.

Ivan was a wealthy peasant proprietor; before he left his homestead many were the directions he gave his wife and servants as to all he expected done on the farm during his absence. He felt himself a person of amazing importance, and believed he was doing an act of great condescension in allowing his poor old neighbor, Stefen, to accompany him.

Stefen was very poor, and left but a small cottage and garden under the care of his old wife, Katinka. In fact, many people wondered that Stefen could afford the expense of so long a journey. But the old couple had saved for many a year that he might have sufficient money to fulfil, ere he died, the one great desire of his heart—that was to see the beautiful holy city and the tomb of his dear Lord.

So our two friends said farewell to their native village, and started together on foot for Odessa, whence they were to take ship for Constantinople.

It was a long, weary walk, and old Stefen soon felt that he was not so young, nor so active either, as when before the first morning meal he used so quickly to clear the twelve miles that lay between his village and that at which dwelt the young girl Katinka. Yet the old man's thoughts were full of the far-off goal, and Ivan had certainly no cause to complain of his companion's pace, if he now and then grumbled at his silence.

After a two-day's tramp, Ivan fancied that he would walk better with a pair of new boots, and accordingly a rouble from his well-filled purse was exchanged for a pair of strong leather ones. Old Stefen's boots were, if anything, rather worse than Ivan's, but then he was too fearful lest his money should run short to indulge in the luxury of new boots while it was possible to walk in the pair that had served him so long for his gardening at home. Next day, Ivan was not so ready to start, and once on the road began grumbling, first at one thing and then at another, his patient companion making excuses for him in his heart—"Ah, poor Ivan, no doubt the new boots pinch his feet, and that makes him cross."

At last they had to pass through a district devastated by famine; misery stared at them from empty houses; weed-grown gardens, and untilled fields. Their own store of provisions made them

independent of food, but Stefen got very thirsty, and at last begged Ivan to wait a minute while he asked at one of the farmhouses for a drink. Ivan answered snappishly that he did not see why he should be kept waiting; Stefen might do very well without water until he was thirsty too; but if he chose to wait behind he must catch him up as best he could, for he could not expect others to wait for his fancies.

"It is those boots!" thought poor old Stefen, as he hastily made his way up the untidy garden to the house. The door was ajar, and as he pushed it further open what was his horror to find it stopped by the body of an old man stretched across the floor. A broken pitcher lay beside him, and a stream of water flowed from it tinged by the blood trickling from a deep cut in his forehead. On a low bed opposite lay the emaciated form of a woman, dying, if not already dead, of starvation. Two miserable little sallow-faced children lay grovelling on the floor, sucking what appeared to be an old shoe. As the door opened they looked up at the stranger with that hopeless, dazed expression that is so intensely pathetic in a child.

In a moment Stefen's own thirst was forgotten; tenderly raising the old man from the floor he carried him to a pallet bed. Then he found another pitcher, and unfastening the cord from the broken one, went out to the garden, and soon returned with a plentiful supply of water. He chafed the poor woman's hands, and kindling a fire, made them some of his own tea, and gave them food from his own small store. Soon he had the joy of seeing the sick woman revive, and her lips move faintly as she strove to murmur her gratitude. The old man recovered from his swoon, and the children ate ravenously all that was given them.

But by this time it was towards evening, and too late for Stefen to set out on his journey and overtake Ivan, so he had to defer it till the morrow.

That night, as he lay watching the stars through an open window, wondering whether they shown much more brightly over Jerusalem, his thoughts returned to his day's work, and it suddenly struck him that if he really meant to save this family from starvation he must remain until they were strong enough to work for themselves. It was rather a struggle to make up his mind to this delay, which would most probably forfeit him Ivan's companionship, but before the day dawned his better self had conquered, and with the sun-rise he was cheerfully at work. He brought back the cow, got the garden to rights, the plough cleaned and oiled, and fresh seed sown. Little by little, the farm regained a more cheerful aspect; the peasants took courage and went about their work hopefully, and once more the glad laughter of children echoed through the rooms.

But as they began to need him less, old Stefen began to feel himself sadly in the way, and sometimes got scant courtesy shown him when he offered advice. So at length he bethought him that it was time to set off on his prilgrimage if he was to reach Jerusalem in time for the great Easter festival. He turned out the old well-worn purse. Alas! there only remained a small handful of kopecks. With seventeen pence one cannot hope to reach Jerusalem! He must give up for ever the idea of realizing the wish of his heart, and return to his village without seeing the beloved city of which he had dreamed night and day. Poor Stefen! Somewhat sadly he took his leave of the farmer's family, and trudged home, thinking of Ivan's happy pilgrimage, but ever saying in his heart, "It was the Lord's work for me; so I could not have done otherwise."

Meanwhile Ivan had left the farmhouse far behind, and went hurrying on

grumbling at Stefen's slowness. "Really, what business had the old fellow to expect me to wait for him? I will teach him to give himself airs, indeed, when it is quite an undeserved piece of attention to allow him to travel with me at all." Therefore Ivan never slackened his pace once, but rather hurried on the faster, so anxious was he to give his poor comrade a good lesson for the future.

Night came, but no Stefen! The next morning Ivan waited an hour or two, and then set out alone.

"It was too bad, and really most unkind of Stefen to stay thus behind, no doubt amusing himself, and allowed him (Ivan) to travel on alone."

As he neared Odessa, Ivan determined that if Stefen had arrived there by some other route he would have nothing to say to him for the rest of the journey. But Odessa was reached and no Stefen! Ivan embarked for Constantinople. "How very vexatious! What can the fellow be about? He must have given up the pilgrimage altogether, poor craven-hearted creature!" Secretly Ivan felt half inclined not to go on alone; but then it would never do for him to turn back after coming so far, for what would people say at his village! Does not every man who wishes to make himself respected, take at least one long pilgrimage? Besides, he had left all his property in good order, with full instructions as to what was to be done during his absence.

After leaving Constantinople, Ivan determined that if Stefen turned up at Jaffa he would punish him for a time by giving him the cold shoulder, and then, if he really seemed repentant, he would speak to him again, for it was dull travelling without some one to talk to. He felt quite pleased with himself for being so ready to forgive such an unpardonable offence in an inferior, and began to make himself agreeable to the other pilgrims on board, telling them about himself and all he had left in his own village in order to make this holy pilgrimage, and specially enlarging on the ingratitude of a craven-hearted companion who had turned back when the journey was barely commenced, and left him to travel the rest of the way alone.

One of the pilgrims, Feodor by name, specially made up to Ivan, and by dint of flattering speeches and much commiseration for his loneliness, was soon firmly established in his good graces, while poor old Stefen, no longer missed, was soon forgotten.

They were safely landed at Jaffa, in spite of rather a rough sea, which makes the landing much more entertaining for onlookers than for those whom it nearly concerns.

Now at last in the Holy Land they soon were off on their two days' journey to Jerusalem, Feodor entertaining his companion all the way by the description of various friends he expected to find in the city, and promising to get the very best rooms for Ivan as well as himself in the Russian Hospice, and the first places in the great church to see the grand services at Easter.

The road from Jaffa leads for several hours through rich corn-lands; but as it rises into the hilly country of Judea the whole aspect changes, and all vegetation seems for ever left behind. Yet among the rough blocks of mountain limestone that lie in grand confusion on every side, countless crimson anemones and pale pink cyclamens show their delicate blossoms, witnessing even there to the dormant fertility of that land which, while its inhabitants are crushed beneath the yoke of Turkish rule, still keeps its long Sabbath rest.

Ivan, however, was far too occupied with his companion's chat, and too anxious to pick out all the smoothest places for his own feet, to notice any of the flowers. Nor did his thoughts once turn lovingly toward the near goal of

his pilgrimage. If he thought of Jerusalem it was of the comfortable lodging he hoped to reach next day, not of One who had trodden those same hills without a place to lay his head.

After their first night at Jerusalem, Ivan and Feodor might have been seen hastening together down the crowded streets towards the large Church of the Holy Sepulchre. But once inside those massive gates, push as he might, Ivan could not advance very far, and he had to stand (for in the Greek Church worshipers never sit) for a long time at the outer limit of the crowd.

He joined outwardly in the service, and sang all the responses, but all the time he was inwardly inveighing against Feodor for not having warned him to come earlier, and making np his mind to look better after himself on the morrow. Suddenly with a start he leans forward, for through the multitude of heads before him he saw a familiar face. Did his eyes deceive him; or was that really old Stefen standing close to the central shrine, his calm lifted face full of joyful ecstasy, while the light from countless silver lamps streamed down upon his white hair like a halo of glory?

"Yes, it is him," gasped Ivan. "Oh, the sly-boots! to have stolen a march upon me in this fashion! He has got before me into the very best place. Let me catch him, and he shall answer for his impudence!"

Ivan no longer listened to chants or prayers. His whole mind was taken up with speculations as to how on earth Stefen had managed thus to outwit him and get such a capital place for the festal service.

Long after the crowd of worshipers had dispersed, Ivan hovered about the church-doors and explored all the various shrines within the building, hunting for "that sly fellow," but nowhere was Stefen to be found. Next day Ivan was not so early at church as he had intended, for an unexpected misfortune had befallen him. His purse, containing the greater part of his money, had been stolen some time during the previous afternoon when he was sight-seeing, and what made it all the more aggravating, he had good reason to believe that his new friend Feodor was the culprit.

Jerusalem was really a most disappointing place; he wished he had never undertaken the journey; only now that he was there he must of course see all the holy sites and attend the three days' festival in the church; for what would they say when he returned to his village if he could not give a satisfactory account of himself and all he had seen. So in anything but a pleasant frame of mind Ivan found himself once more in the vast crowd of worshipers; and there again, close to the holy of holies, stood Stefen, his blue eyes radiant with joy and his hands clasped in prayer. "It is just too bad," growled Ivan; "that fellow always gets the best of everything for himself; he never thinks of coming to look for me, but takes the first place for himself, never caring even to see if I am in the church." Rudely elbowing through the crowd, Ivan made his way towards the place where he had seen Stefen, not heeding the astonished and indignant looks with which he was greeted on all sides. But when he neared the place he scanned the faces around in vain; either he had missed the exact spot, or Stefen was no longer there.

The next day a letter came from Ivan's home that did not tend to soothe his ruffled temper.

Poor fellow! he learned that one of his finest stacks of hay had been burnt to the ground, and his wife complained that their eldest son had taken to drinking. Ivan therefore made up his mind to return home at once, and left Jerusalem without further delay, heartily wishing he had never set out on that

"ill-fated journey." The loss of his purse made the journey home more trying still, as he could no longer afford the various little luxuries he had allowed himself hitherto.

But the most wearisome journey does not last for ever, and once back in his village he was again a person of importance, while the neighbors flocked in to hear about his wonderful pilgrimage.

He gave them as graphic an account as he could of his perilous travels; the awful landing at Jaffa after the long sea-voyage, and then the rough and steep climb up to the Holy City. So by degrees his good-humor returned, and he bethought him of poor Stefen, and set off to pay him a little visit.

Stefen and Katinka were sitting in their little garden; and when he saw the visitor at the gate, Stefen sprang up joyfully and thanked him for his kindness in not forgetting an old friend. He begged Ivan to take some of their honey, freshly taken from the hive, and then, with tears in his eyes, asked to hear a little about all his late companion had seen at Jerusalem. Ivan condescended to enlighten Stefen's ignorance on many points; but after enlarging on the great expense and fatigue of so long a journey, confessed to being somewhat disappointed with Jerusalem. It was not what he had expected to find, and there was no sacred feeling at all in the place. "In fact, between ourselves, Stefen, this holy city is only a dirty, ill-paved town, just like any other eastern town, only that it is perched up nearly on the top of some high, desert hills. There is no shade to be had, nor water fit to drink, and the people who live there are all a set of vagabonds and thieves. My purse was stolen the first day of my arrival. As for the Church of the Holy Sepulchre! ——But, by the way, Stefen, you ought to know as much, or more about that as I, for though I hear you have been back at least six weeks, I could have sworn that I saw you there at the great Easter festival. How was it, think you?

Old Stefen smiled and shook his head. "No, no; you could not have seen me there, Ivan; God did not grant this joy to his servant; I never reached the holy city, nor stood by the tomb of my dear Lord."

"Well, Stefen, there is something else I must tell you. On my way home, I passed by the miserable farm-house, where, you remember, you stopped behind for a drink. I should hardly have known the place again; the garden was full of vegetables and flowers, and the fields around green with springing corn. I went up to the house to enquire the reason of the great change, and they told me of a kind benefactor who had come to them like an angel from heaven bringing life and hope when they were at the point of death. They assured me they owed all their prosperity to him; that he had lived among them for some weeks; emptied his purse to restore them all they had been forced to sell during the famine—in fact, they could not say enough of his loving generosity: I asked his name, and they told me it was Stefen. Was all this your work?"

"No," said the old man, earnestly, "not mine, but God's. I did but little—merely what anyone else would have done in my place."

There was a pause, and then Ivan said slowly, and somewhat sadly, "Ah, now I see it all. I do not wonder that I saw you there—yes, far nearer than myself to that holy place. I went to Jerusalem taken up with myself, and all I intended to see and do, and so I missed the blessing; but you were only thinking how you might best serve others, and in spirit you were always in God's presence. Is it not so?"

"It was all God's doing," said old Stefen, reverently.

Westfield A. M. C.

EXTRACTS.

NOTE.—The following extracts are from the pen of A. T. P., in Missionary Review.

THE MINISTRY OF MONEY.

* * * * It is transparently clear that the Bible teaches throughout that God asks, and in the highest sense accepts, for the purposes of his kingdom, *only consecrated money*. While conscious of being in a very small minority, we boldly and with the deepest conviction both hold and advocate this view, because we believe it is not only scriptural and spiritual but that the Church will never have the highest blessing in the work of missions till she dares to stand on the same elevated platform.

Malachi records a representative promise:—

"Bring ye ALL THE TITHEES into the storehouse,
That there may be MEAT IN MINE HOUSE;
And prove me now herewith,
Saith the Lord of Hosts,
If I will not open you the windows of Heaven
And POUR YOU OUT A BLESSING
TILL FAILURE OF ENOUGH!"—Mal. iii.: 10.

We make certain words in this promise emphatic, to show the symmetry of this parallelism. The one command and condition is, *a full rendering to the Lord of his own;* the grand result is *a full supply for all the needs of his work;* and the grand reward is, *a full blesing from above*, until there is *none left to pour out!*

When God gives his own solution to a problem, we need look no further. He here calls our attention to the ministry of money in his kingdom. Observe, not the ministry of *wealth*. The poverty of the poorest as well as the affluence of the richest has a ministry to fulfill, and the mites of the widow God values as much as the millions of the merchant prince. Nay, the only encomiums bestowed by the Lord on givers have been on those the abundance of whose poverty abounded unto the riches of their liberality.

God is not a beggar or a beneficiary in any sense whatever. He is not dependent upon the help of any man for carrying on his work. He simply admits us to a double privilege; first, of giving expression and expansion to our best impulses; and secondly, of taking part with him in a holy ministry of benevolence. Hence, we repeat the first condition of acceptable offering is that the salt of the covenant with God be present to savor and season the sacrifice.

Hence it logically follows: *First* that *no unconverted man can offer an acceptable gift to the Lord*. While he hates instruction and casts his words behind him, the conditions are essentially lacking which make a gift acceptable. Instead of being salted, it is leavened; the corruption of unforgiven sin and an unreconciled heart spreads itself through the offering and challenges God not only to reject the gift but to destroy the donor!

Secondly, it irresistibly follows that for believers *to depend upon unconsecrated money* for carrying on the benevolent work of the Church is diametrically contrary to the expressed will of God. We have long felt that appeals to unconverted men for pecuniary aid in mission work are both inconsistent and harmful. We remember an instance. A very rich but godless man was approached with a request that he would give $500 to relieve a pressure of debt in a Foreign Missionary Board. His answer was: "You ministers say from the pulpit that we unconverted rich men are idolaters; but you come to us idolaters for our money to carry on what you call the Lord's work!" That was a deserved rebuke to which the Church of God has often laid herself open by her indiscriminate appeals for money.

We believe that the Church ought to be bold enough and spiritual enough to take high ground, and appeal *only to disciples* for money for mission work. Great

as is the need of money, it is not so great as to justify an unscriptural plan for raising it. God calls us to take the plane of faith, to remember that he owns all; that the hearts of men are in his hand; that he can unlock the treasuries of the rich and make the abundance of poverty to abound unto the riches of liberality. All these frantic appeals for miscellaneous collections; all this eagerness to get large gifts without regard to the character of the donors; all this representation of the pressing needs of God's dearest cause, as though God were a pauper; all this flattery of godless givers which leads them to think they have put God under some sort of obligation by their gifts, while living in rebellion; all this slavish dependence upon those who are not disciples to furnish funds for the work that only disciples can either conduct or appreciate; all this is, we believe, in violation of Bible principles and is a prominent cause of the blessing being withheld from our financial methods!

We write these things sadly but with the intensity of deep conviction. We have watched for many years the unsound and rotten basis of our missionary finances. We have seen Herculean efforts to raise funds, with a trumpet flourish over success, to be followed by a reaction, a proportionate decline in giving, depletion of treasuries, and a minor strain of complaint and despondency. Surely this is not God's way of carrying on missions. We are not raising money according to a Bible fashion; we are walking by sight, not by faith. We are using pressure of appeal more than the prayer that prevails; we are depending on our importunity with man more than our importunity with God. We forget who it is that opens human hearts and sends forth laborers into his harvest, and and bestows the spirit of liberality. We look to human patronage in a work that by its nature disdains any patron but the Lord himself.

THE PRAYER-BASIS OF MISSION WORK.

The work of missions has, as its central encouragement and inspiration, the promise of a supernatural presence and power. "Lo, I am with you always, even unto the end of the world," means nothing if it does not mean that in a special sense, an exceptional manner, the Omnipresent One will accompany the march of the missionary band.

This we firmly believe is the most emphatic of all the arguments for missions and all-sufficient compensation for the self-sacrifices which a true missionary life always and necessarily implies and involves. It is, however, a truth that belongs to the highest altitude both of divine teaching and human experience, that there is but one way for man to command the supernatual, and that way lies through the *closet*. Real prayer is a divine inbreathing, and therefore has a divine outreaching; it is of the essence of the miraculous, and works essentially miraculous results.

The power of prayer is the perpetual sign of God's working in the human soul and among men. It is the standing miracle of the ages. Upon no one thing does the word of God so frequently and so heavily lay the stress of both injunction and invitation; to no one agency or instrumentality are effects so marvelous both assured and attributed. Nothing marks the decline from primitive piety and the virtual apostasy of the modern Church, more than the secondary place assigned to prayer both in the individual life and in public worship, and the formalism that substitutes liturgical, or still worse, mechanically tame, stale, lifeless saying of prayers, for prayers found first of all in the suppliant's heart.

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For thirty years the writer has made the philosophy and history of missions a constant study side by side with the Book of God. Once more with careful and deliberate pen he records his humble be-

nalterable judgment that the *whole basis f successful missionary work* is *to be found n believing and importunate prayer.* Whatever enthusiastic appeals are made o human ears, however compact and usiness-like our Missionary Boards and rganizations, however thorough and ystematic our methods of gathering oferings, it depends primarily and ultinatly on prayer, whether the appeals eally move men, whether the organizaions prove effective, whether the offerngs are cheerful and ample. The men, neans and measures for a world's evanelization have always been hopelessly nadequate and disproportionate to a world's extent and needs; they always vill be while selfishness is lord of even ominal disciples. But what we need is upernatural power; then one shall chase thousand and two put ten thousand to light. And this divine working comes nly in answer to united prayer. No ime is lost in waiting for the Holy Spirit nd the tongues of fire. Fire means light nd heat for the believer, so that he shall o longer walk in the darkness of doubt r the chill of indifference. Fire means consuming force that burns away, melts, ubdues all obstacles to human souls. Better, therefore, than any new standard f living and giving is a new experience f praying. As surely as believers take heir stand on the promises and plead vith God as Jacob did, they shall become ike him, princes of God, and shall prevail. For a praying Church a dying world is waiting.

From the Christian Leader.

In view of the sailing, on October 16, f so many of our beloved missionaries, ve publish the following Missionary Hymn read at the valedictory meeting eld at St. John's Wood Church, Octoer 3, 1888, on the occasion of the departure for China of six missionaries of he Presbyterian Church of England:

peed ye, warriors of the Lord! 2 Tim., ii., 3.
Faith your shield, the truth your sword, Eph. vi., 16, 17.
Speed ye in the glorious strife, Rev. xii., 7.
Slay your heaps, where death is life. Col. iii., 3.

Speed ye, servants of the Bow! Rev. vi., 2.
Like your Captain, conquering go; Rev. xix., 15.
Sharp in hearts your arrows prove! Ps. xiv., 5.

Speed ye, heralds of the King! Luke i., 76.
As on flying angel's wing; Rev. xiv., 6.
Publish from the Prince of Peace Is. lii., 7.
Ransom, righteousness, release. 1 Cor. i., 30.

Speed ye, sowers of the Word! Mark iv., 14.
Far and free, like breeze and bird, Is. xxxii., 20.
Over China's teeming plains Is. xlix., 12.
Scatter the celestial grains. Ps. lxxxi., 16.

Speed ye, reapers of the field! Matt. ix., 38.
Earth her increase hastes to yield; Ps. lxvii., 5.
Broad the waving harvest rolls, John iv., 35.
Precious wheat of human souls. John xii., 24.

Speed ye, then, when toils are done, Rev. xiv., 13.
Sheathe your swords, your battle won, 2 Tim. iv., 7.
Back your sheaves rejoicing bring, Ps. cxxvi., 4.
Lay your spoils before the King. Matt. xxv., 20.

See His smile as morning breaks! 2 Sam. xxiii., 4.
Hark, His voice like music wakes! Song Sol. ii., 8.
"Rest, approved, from time employ, Matt. xxv., 21.
Enter now your Lord's own joy." Heb. xii., 2.

From "The Mission Field."

THREE NOTABLE THINGS—MISSIONARY UNBELIEF.

The Christian that does not believe in foreign missions does not believe in the great commission. Repeat it and see.

The Christian that does not believe in foreign missions does not believe in the Apostles' Creed. Repeat it and see.

The Christian that does not believe in foreign missions does not believe in the Lord's Prayer. Repeat it and see.

The Christian that does not believe in foreign missions in this generation believes that three hundred more millions of the heathen world ought to die before we try to tell them of Jesus Christ.

How long is this unbelief to go on?

How many more millions must die before the Church of God is ready? "If thou canst believe; all things are possible to him that believeth."

MISSIONARY LOGIC.

The Premise. There is no distinction between Jew and Greek. For the same Lord is Lord of all. And is rich unto all that call upon him.

The Promise. Whosoever shall call upon the name of the Lord shall be saved.

The Irresistible Sequence. How then shall they call on him in whom they have not believed?

How shall they believe in him of whom they have not heard?

How shall they hear without a preacher?

How shall they preach except they be sent?

MISSIONARY SUCCESS.

It is fixed. "I will declare the decree."

It is definite. "I will give thee the heathen for thine inheritance."

It is ever expanding. The waters of prophetic vision: "to the ankles," "to the knees," "to the loins," "waters to swim in," that "cannot be passed over."

It is to be universal. Go and "disciple all the nations." A whole world full of believing sons and daughters.

It is irresistible. "All power is given unto me in heaven and on earth. Go ye, therefore."

It is with Christ's presence. "Lo, I am with you all the days."

It is inspiring. "When duty's brow is sunlit with hope the feet and heart take wings."

DR. HERRICK JOHNSON.

At the far-famed Sanitarium of Clifton Springs, N. Y., on a July evening, the chaplain invited all missionaries sojourning there to meet for a familiar conference. A few ex-missionaries, step-missionaries and missionaries-in-law were let in. To have been once a missionary or to be the father or sister of a missionary, was enough. It was a delightful conference. One lady told of her school on the Pacific coast, in which were pupils of every European nationality except the Russian, and of every religion except those of the Greek Church and Mohammed. One from Trinidad told us of the coolies imported thither from India—Hindus—and gave a touching account of the tiresome work of teaching the poor, dull women, tired out by their daily toil and having so little to cheer or rouse them. She said she could think of nothing more tiresome, "unless it would be *making a crazy-quilt.*"

Such a woman as that could not weary herself and waste her hours on trifles; but for *souls* she is willing thus to wear her life out—"for the joy *set before her*, she endures" the toil. *Ex.*

Missionary Correspondence.

KNOXVILLE COLLEGE.

PERHAPS it will interest the readers of the MAGAZINE to know something of what has been done at Knoxville College during vacation. We closed the boarding department, May 17. Wagon after wagon load of trunks might have been seen winding their way out of the college yard, students bidding goodby to each other and teachers; but in a very short time all are gone except those who

emain to work, and teachers who are bliged to remain until Monday or travel n Sabbath. Soon students are seen carying kettles, pans, beds and cots. A tranger would wonder what it meant. We are moving our kitchen to the Little Girls' Home, and the young men are utting up cots in the sewing room, where they will room while at work, the irls rooming in the Home.

Saturday morning work begins in arnest. Two are on top of the building epairing chimneys; two carrying out nd emptying beds; three whitewashing; wo repairing broken furniture, window ords, &c. Two girls and two young men are in the laundry washing bedding, nd two young men on the farm busy at work. Mr. Peter Cloud, our teacher, is also asking to help, and we gladly grant his request, and soon he may be seen in the work shop mixing paints. A young girl is in the kitchen, cooking. So the work goes until the dormitory, school building, and all out buildings are put in order for vacation, which will take about three weeks. Miss McCahan and Miss McDill, who have been overseeing this work are now able to take a little rest, and our family is reduced to Mary Byars, one of our graduates, who takes charge of the kitchen during vacation; the two farm hands and Mr. Oliver A. Senior, who has had charge of the farm for the past two years and kindly consents to remain through the summer, asking only his board, as he wishes to read. But so much is to be done on both farm and yard that he is busy sodding here, grading there, and repairing fences. Thus the summer passes and he has done less reading than the hired help. Emeline Fields, being without a home and in poor health, remains with us. We give her work in the yard, digging, planting, making flower beds, picking fruit and gathering vegetables. Thus she works and drinks milk until the sickly look is exchanged for one of health.

I returned on the 22d of June. Miss McDill visits her friends in Southern Illinois, and Miss McCahon goes to the country for a few days. Two of the little girls who have been working in the city returned to us, as this is their only home, the families with whom they were working having gone to the Springs. Our hearts are made glad as we hear their words of praise: "She has proved a treasure. We hope to engage her for next summer." "She was the only servant that cared for me." "She has proved a great help. I do not know how I would have done without her." These were the remarks made about three of our little girls when they returned. With their help the canning was done.

It may interest you to know the amount of fruit and vegetables we have canned: Rhubarb, 60 quarts; blackberries, 509 quarts; plums, 86 quarts; peaches, 434 quarts; pears, 72 quarts; apples, 66 quarts; tomatoes, 264 quarts. So time passed quickly until it was time to put things in order for the opening of school.

Two girls and one young man are hired. The school building must be scrubbed, windows washed, carpets put down, floors oiled, fences and out houses whitewashed, &c. After three weeks of hard work we are ready to welcome students and teachers, but we are sad as we miss the familiar faces of our senior class of last year and many of our normals, as the girls of that class are all occupying good positions as teachers. Many others will not be in until their schools close—perhaps in two or three weeks. The following I take from a letter of one who expects to teach in Burmingham, Alabama: "Our school opens the 16th of this month. I don't know how I shall succeed; my only experience in teaching is what I received in the Training school. You have no idea how much it helped me in the examination; if it had not been for that and the theory received in teachers' meeting I don't think I would have suc-

ceeded so well in examination."

Mary Byars leaves for Athens, Tennessee, where she and Miss Henrietta Mason expect to open a mission school, the state paying part, our Board supplementing it. This is the home of Mr. Cook, and they expect to have a church ready for him to organize when he leaves the seminary. We have about seventy boarders enrolled, those entering have entered the more advanced classes. All our teachers have returned except Professor Shields, who resigned on account of poor health. Miss Shontz takes his place. Miss Shaw left us to take charge of her brother's motherless little ones, and her successor is not yet with us.

As we commence the new year we ask the prayers of the Church. O that the Church could realize the importance of this work. I have given you only a glimpse of our home life, but have said nothing of the spiritual and intellectual life which underlies it all. I sometimes tremble for our country when I hear of insult upon insult heaped upon the colored man. How much can the newly awakened manhood bear? How they need the wisdom that only our Saviour can give, and how can they obtain this wisdom unless Christ is made known to them? Is not this the work that God has given to the Church? Will not the blood, not only of the poor colored man that may yet be shed, but also of the white man, be required of his people if they prove unfaithful? Has he not opened the door wide and said, Go work in my vineyard. Oh, the excuses. In the mean time Satan, with all his imps, is at work, and ere we are aware a race conflict will be raging, and we can only say "it might have been."

E. B. WALLACE.

Knoxville, Tenn.

MINISTERIAL RELIEF.

DEAR SISTERS:

The heated air has given place to the more bracing atmosphere of autumn. The blood courses more rapidly through the veins and action seems to be the watchword of the hour.

We naturally seek an avenue for the outlet of this surplus energy which has been supplied by the ozone of the atmosphere. Each branch of church work claims more or less of our attention, but none, it seems to me, should claim so large a share as that of Ministerial Relief.

Have you ever tried to make five dollars do the work of ten? If you have you can readily grasp the situation in which many of our ministers, their widows, or orphans are placed.

The man who dedicates his life to the work of Christ has no opportunity for saving out of a salary so meager that it hardly sufficeth for the necessities of life. When old age overtakes him he has nothing with which to procure that peace and comfort so essential to the aged and in death leaves but little or no support for the widow and orphans. The widow struggles against wind and tide only as a woman can, but with all her management, dresses will wear out, coats become shabby, and shoes grow worn and thin. She can bear all this herself without a murmur, but her heart is rung with anguish when she looks on those who to a mother are dearer than life, and knows that they must bear the world's cold jeering laugh, the pangs of hunger, and the biting frosts of winter.

I plead for these, not in the spirit of charity, for they are not paupers, but as the children of the church, and we are in duty bound to provide for them as children. "The workman is worthy of

his hire."

Could we read the many pitiful calls for aid which come to our worthy Treasurer we would be constrained to use every exertion to help him increase the permanent fund to $100,000 and by donations so urgently needed to supplement the small pay of our ministers doing home missicnary work on the frontier.

My heart is touched with keenest pity when I hear of a poor aged servant of the Lord or a widow sending back to this fund their offering of a dollar or two out of the small sum the treasurer has sent to them.

Society is so constituted that we must comply in some measure with its demands. We must be presentable to attend the services of the Sabbath. How can the mother and children appear in the proper attire if the garments have done service until they are worn so threadbare that it is no longer possible to conceal the ravages time has made.

We can all do something. According to what a man hath, not according to what he hath not, is all that God requires.

Each can do a little. Our Father oftener blesses the widow's mite than the millionaire's thousands.

No christian will turn from this appeal and say, "I can do nothing." The poor, the friendless and the needy claim our active sympathy, and it will not be withheld.

Any society applying to the treasurer of Ministerial Relief fund will be supplied with any cases that may have been brought to his notice.

Remember "it is more blessed to give than to receive.

Yours in Christ,

MISS LIZZIE CASKEY.

Philladelphia, Oct. 1889.

BLUESTONE MISSION.

The following letter was not intended for publication, but we hope it will elicit interest and help in behalf of the needy ones in our mission at Abbyville, Va. Ed.

* * * The frequent rains interfere some what with the attendance at school. The chilly mornings also remind us that many little ones will probably soon be compelled to stay at home for lack of comfortable clothing. The summer floods destroyed a great deal of the crops, and there seems to be literally nothing which the poor people can dispose of to furnish themselves with the means of subsistence. One great drawback this fall seems to be an increased difficulty in getting proper books. There is no fund to supply books, and Mr. Ramsay has always bought the books, and sold to the students at cost, taking corn and chickens, or whatever trade they have that we can use. He is not able to furnish them books gratis. But their corn is washed away. Their chickens must be carried to the store to exchange for bread-stuff, and they have nothing with which to purchace books or clothes. Very few get cash for their labor. I think it is somewhat difficult for our friends in the North to exactly appreciate the circumstances.

There is no produce here that brings cash from the merchants except *tobacco*. Corn, wheat, vegetables, fruit, fowls, infact all kinds of country produce must be "dealt out" in the store where the produce is taken. This is the custom, and is as unchangeable as the laws of the Medes and Persians.

Usually farm labor is paid for in some kind of farm produce. Ladies pay their servants as much as possible in something else than cash, etc. It is nothing

unusual for a little fellow to bring me two or three eggs and ask me to give him an order on Mr. Ramsay for their worth in ink or pencils.

Owing to the disastrous rains farmers are behind with their taxes, and many of them have dismissed their hands. All these things work together to make living a very serious matter with the laboring classes. You would be surprised how little some of them live on.

With best wishes for yourself and our Magazine, I am sincerely yours for Christ. MRS. J. A. RAMSAY.

Note—The following Monthly Reports of the Bible Reader supported by the Missionary Society of 2d Church New Wilmington, Pa., were kindly sent by that society.

MAY 1888—MISSION JHELUM.

My Dear Friends:

The more you deal with these heathens more curiosity you find amongst them. I saw a woman who made a black mark just on the side of her nose and another one just in the middle of her chin and also on her hands and feet. They were well pricked with needles, so that the blacking may go into it, and the black marks were in an awful state. I asked her what was she punishing her soul for in this manner; the answer she gave was that it is neccessary for us Hindoos to mark our bodies. This is the chief mark to show we are Hindoos, as we have no other proof. Because as soon as we leave this world God will ask us who we are, Hindoos or Mohomedans. What answer could we give then? And if we have this mark about us we can at once show that we are Hindoos.

Sometimes we have very nice days wherever we go, and the women like their lessons and listen attentively; other times we have such hard work to make them listen to us or take their lesson. I have over a hundred houses to attend to and in all these houses I have plenty to do. Most of my time I pass giving and taking lessons. As you know they do not know the value of education, so you know we have to coax them and try our best to make them hear us. It is all by hard persuasion, but as for learning fancy work they very soon make their appearance and only too happy to learn it. However I can heartily say that our work is going very well amongst them by the kindly blessing of our most merciful Father.

I try my best to make them acquainted with the will of God, and also, many texts of the Bible.

With my kindest regards to you all in the far off land, I am your obedient servant, MRS. JAMES.

APRIL 1888.

I acknowledge the receipt of your letter in which I have been interested very much, and try and go on working with all my might for the Father, and open his will to the people, for which you take so much pains and are always fervent in the same that his will should be opened to the people, or rather to the world. I hope that God will bless you in your work. In your effort to show his glory may He give you strength, and refreshment that you may never feel your labor tiresome, and that you may find it pleasant, as it is labor of love; that you may find that it is a blessing to others as well as to you. Dear friends, you have lots to do there in your land, so large and wealthy, that many come to you from every land and nation, and you have to raise money for them as well as for this land. May God bless your labor, that you may see fruit from your sowing. We can plant and water and God will give us increase.

Miss Given and myself went to see a woman that I had taught to read, and I asked her to read the 25th chapter of Matt., about the ten virgins, and you would not believe how well she read and explained it. The result God alone knows. Yours in Christ,

MRS. JAMES.

We take the following from the *Christian Instructor* which explains itself:

"At present I am preaching to ——— congregation for $300 per annum. I expected to have had $600, but as things have fallen out, I only have half time and $300 and it is near two hundred miles to another field of labor. I do not ask help from the Board of Ministerial Relief, but if any society wishes to "send a box" to a frontier United Presbyterian preacher it will be thankfully received and you may give them my name. If I can bridge over this winter I hope to have a congregation in our county seat, and have full time and support next year. We have six communicants there now. The West grows rapidly. I am preaching every Sabbath to good audiences for a sparsely settled country, in a missionary way. Our people are extremely poor, and live on government land that has not been developed yet; they are doing as well as could be expected; though I know from an eastern standpoint it will seem exceedingly meagre.

YOURS IN THE MASTER'S SERVICE."

Bro. Owens, Cor. Sec., of the Board of Home Missions writes: "Our ministers do not often make their need known; I try every quarter to get such information but hardly ever hear of a case."

JAMES MCCANDLESS.

1500 N. 15th St., Philadelphia.

Ladies' societies or others wishing to lend a helping hand to this western missionary family, will please advise the Treasurer of Ministerial Relief at their earliest convenience.

We give a list of articles needed as received: Suit of clothes including hat and shoes for minister; shoes for wife, one girl and two boys; hoods for wife and girl; winter wrap for daughter; dress material for wife; stockings or yarn; shirts, collars and cuffs for husband; flannels for underwear; cotton flannels; unbleached muslin; gingham and calico; winter cap for boy. The family consists of father, mother, and three children, Clara aged 8, John 7 and Ralph 5 years.

HELP FOR OUR INDIANS.

DEAR FRIENDS:—We desire to make a special appeal to you for help for the coming winter. Kind friends throughout the entire Church have cheerfully responded to our calls in the past, and have sent a great amount of clothing and a small amount of money for the poor among this people, of whom there are many. These kindnesses we remember with grateful hearts.

The past summer has been an exceptional one with us. We have had but very little rain since last September—one year ago—and but little snow during the winter. In addition, we have had a much greater amount of hot weather during the summer season than usual. In consequence of all this, the crops of the Indian people were an almost complete failure. A few who sowed grain last spring realized a small crop, which they cut for hay, but the great majority have nothing—no wheat, no oats, no hay, no potatoes; in a word, nothing. Should the winter be a severe one, as some predict it will be, there will undoubtedly be a heavy loss of stock and a great amount of suffering among the people, unless relief comes through the help of the government and Church.

The Indians are at the present time in the Willamette Valley, endeavoring to make a few dollars; but what they may be able to make will not be nearly sufficient for their actual needs during the winter. The price of everything in the provision line is likely to be high. To give an instance of what it is now: It was lately necessary that we get some feed for our cows and horses. To do so I was compelled to go to The Dalles, a distance of 75 miles, as the mills at Tygh Valley, 45 miles distant, and at Dufur, 60 miles distant, are closed for want of grain.

Arriving at The Dalles, I found common bran selling at $20 per ton, and chop feed at $24 per ton. Through the kindness of a Christian brother of The Dalles, I was enabled to get it some cheaper. By the greatest economy in traveling it cost me in cash $24 for 1,800 lbs. of common bran and chop feed, besides traveling through the heat and dust in a lumber wagon, over a mountain road, a distance of 150 miles. Had I hired the hauling done, which I was not able to do, it would have cost me, according to the established freight rates on this reservation, $1.50 per cwt. or $30 per ton for the hauling alone. Our new agent, Mr. Jas. C. Luckey, tells me he has made application to the Indian Department at Washington for special aid. He expects that such will be granted.

Clothing for distribution, and money to buy food, will be gratefully received by your missionaries for the aid of this people, and the most careful and economical distribution will be made of anything the friends may send. Through the kindness of the editors of the church periodicals, a monthly acknowledgment will be made of all things received.

To those desiring to help us, we will say: Endeavor to send clothing in time to reach the railroad station, 75 miles away, by the middle of November, as the freight teams and travel to The Dalles stop about that time. Address plainly as follows: "United Presbyterian Indian Mission, Warm Springs, Crook co., Oregon, via The Dalles, Wasco co., Oregon, care of W. W. Co." Put the name of the sender on the outside, or in a letter in the inside. *Do not omit this.*

Those sending money to purchase food will please send by bank draft or registered letter, we having neither money order nor postal note office. State plainly in your letter, which will be put on file in the "mission home," the purpose for which you send the money.

Hoping and praying that a ready and liberal response will be made for the help of this needy people, Yours in the Master's work,

R. W. and K. W. McBride.

Warm Springs, Oregon.

Young People's Department.

Give me a faithful heart
Likeness to thee,
That each departing day
Henceforth may see
Some work of love begun,
Some deed of kindness done,
Some wand'rer sought and won,
Something for thee.

Mamma had said good night, and Ned and Joe were left quite alone in their little beds.

"Joe," whispered Ned, "wasn't that a first-rate sermon the new minister preached this morning?"

"Yes, I guess so," Joe replied sleepily.

"'Bear ye one another's burdens.' I am glad I can remember the text, 'cause he said he hoped we would. I mean to try and live by it, too, just as he told us; don't you, Joe?"

By this time Joe was fast asleep, and only answered by a snore; so Ned lay thinking a few minutes longer, and then dropped asleep himself.

The next morning he awoke bright and early. He had not forgotten his good resolution, and when he said his prayers he asked God to help him to be one of his little burden-bearers that day. Then he went to work with willing feet and eager hands. He brought mamma a pail of water from the well, and coal and wood from the cellar. He fed the chickens, and when baby Kate began to cry, he put her into the carriage and rolled her about in the sunshine till breakfast was ready.

It was washing day, and mamma was so busy that when school time came she said she could not spare both the boys, and asked which of them was willing to stay at home and take care of baby. Joe looked at Ned and Ned looked at Joe. Both loved their lessons, and were proud of the good reports they brought home.

"I don't want to stay," said Joe. "Baby is awful cross."

Ned, remembering his text, looked up with a bright smile in his blue eyes.

"I'll stay and help you, mamma, dear," he said bravely.

It was not easy work, for Katie was teething, and the day was very warm, but Ned did his best, and succeeded pretty well on the whole.

At last mamma finished her work and took the baby from his aching arms.

"Have I been a real burden bearer today, mamma? he asked, wistfully.

Mamma looked puzzled.

"What do you mean, dear?" she asked.

"Why, mamma, the minister said that everybody ought to carry their own burdens (troubles, you know,) and then they ought to help other people bear their burdens, too. He said even boys could do it; but I haven't any burdens to bear, not one; so I'm trying to help other people."

Tears came into mamma's tired eyes, and she said, "Yes, indeed, Neddie, you have been mamma's little burden-bearer today."

Ned didn't see the tears, and he felt so happy that he forgot just how tired he was. By this time school was over, and he went with an approving conscience for an hour's play with the other boys.

Shall one sit idle through long days of peace,

Waiting for walls to scale?
Or lie in port until some Golden Fleece
Lures him to face the gale?
There's work enough—why idly, then, delay?
His work counts most who labors every day.

Fly abroad, thou mighty gospel,
Win and conquer, never cease;
May thy lasting, wide dominion,
Multiply and still increase.
Sway thy sceptre,
Saviour, all the world around.

OPENING EXERCISES FOR MISSION BANDS.

Sing Psalm 67, 7s & 6s, 1-6.

Scripture lesson, John 10: 1-16.

Sentence prayers from half dozen members of the band, followed by repeating the Lord's prayer in concert.

Reading by the children of passages distributed before.

"They that know thy name will put their trust in thee. Ps. 9: 10.

Thou wilt keep him in perfect peace whose mind is stayed on thee. Isa. 26: 3.

Behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy. Ps. 33: 18.

I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. 2 Cor. 6: 18.

The Lord is my strength and song, and he is become my salvation. Ex. 15: 2.

Know thou the God of thy father, and serve him with a perfect heart, and with a willing mind. 1 Chron. 28: 9.

Acquaint now thyself with him, and be at peace, thereby good shall come unto thee. Job 22: 21.

Surely I know that it shall be well with them that fear God. Eccl. 8: 12.

They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. Ps. 125: 1.

The Spirit itself beareth witness with our spirit, that we are the children of God. Rom. 8: 16.

If children, then heirs; heirs of God, and joint heirs with Christ. Rom. 8: 17.

He shall feed his flock like a shepherd; he shall gather the lambs with his arms and carry them in his bosom. Isa. 40: 11.

Because thou hast been my help, therefore in the shadow of thy wings will I rejoice. Ps. 63: 7.

The beloved of the Lord shall dwell in safety by him, and the Lord shall cover him all the day long. Deut. 33: 12.

O God, thou art my God; early will I seek thee. Ps. 63: 1.

I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Isa. 41: 13.

If God be for us, who can be against us? Rom. 8: 31.

Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Ps. 32: 7.

We are more than conquerors through him that loved us. Rom. 8: 37.

For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Rom. 8: 38, 39.

Bless the Lord, O my soul, and forget not all his benefits. Ps. 103: 2.

Bless the Lord, O my soul, and all that is within me bless his holy name. Ps. 103: 1."

Sing Psalm 121, c. m., 1-4.

Read Psalm 46: 1-7.

A DOG WHO WENT TO A MISSIONARY MEETING.

He not only went but he stayed and behaved beautifully. No one could have looked more serious and tremendously in earnest than he did as he sat right in the middle of the room and listened to the reading of letters and missionary

news. And he not only went and stayed and behaved, but—what do you suppose? He left a cat, a beautiful white cat, that he had barked up into the topmost branch of a tree, for the sake of going to that meeting! When I heard this I thought of some boys who had calmly decided to go to a base ball game instead of to the missionary meeting, and I sighed and wondered if ever my boys would be brave enough to turn their backs on pleasure as Jack did.—*Children's Work.*

THE LOST JEWEL.

One day an elegantly dressed lady, while stepping from her carriage, dropped a very valuable diamond ring into the gutter, where it speedily was buried in the refuse flowing toward the sewer. She looked in dismay at the foul and turbid stream which covered her treasure. She appealed to a policeman who stood by, and he consented to help in the search, but he soon gave up the task as a hopeless one. But the lady, knowing the value of the lost jewel, determined that she would herself take up the search. She laid aside her rich wrap and gloves, pushed back her ruffles and laces, and bared her arm for the work. A crowd soon gathered, and stood looking, some jeering and laughing; but the lady heeding them not, continued her search amid the filth until she brought up the precious jewel and carried it away in triumph.

Dear Children, do you not see in this an illustration of the work of our Saviour? There were lost jewels in this world of sin. He knew their value, for they had been made by Him. He was desirous that they should be recovered. But by whom was this to be accomplished? The law, like the policeman, proved ineffectual. Was the search abandoned? No.

"What the Law could not do" God sent His Son to do. Jesus laid aside all the glory of his exalted position, came down into the world, and amid the astonishment of angels in heaven, and the opposition of men upon earth, he continued and completed the work He began.

Children, you are the jewels for whom Jesus sought, and by His Spirit He still is seeking you. He wishes to lift you out of the mire of filth and sin and give you a place with himself in glory. Will you let Him do so? That ring had no power to resist the lady, either in her search, or in placing it upon her finger. You, however, have this power, and it therefore increases your responsibility.—*Earlham Series Tracts.*

Editorial Department.

We present our readers this month with a portrait of the revered secretary of our Board of Foreign Missions. The pleasure of so doing is saddened by the fact that the dear mother who suggested it has been called away and was not spared to see her desire realized.

It is eminently fitting that each reader of the MAGAZINE should possess a picture of Dr. Dales, as his name is a household word in the United Presbyterian Church and is inseparably linked with the cause of Foreign Missions.

His signature will secure a careful reading of the article which he has so kindly prepared amidst his many arduous labors.

The outgoing of so many missionaries to their respective fields of labor, very naturally imposes new obligations and duties upon those of us who remain at

home. New ties are formed; new interests awakened. To all new demands let by us all means respond, as God gives the ability, seeking ever to *enlarge* our interest in the Kingdom of Christ, so shall it steadily advance in all directions —as it cannot do if we only say we rejoice that our workers in the foreign fields are being reinforced, and do not give more of our substance to meet the additional financial outlay. Let us *give*, *ask*, *expect* that special times of refreshing will come from the presence of the Lord—times when special grace shall be given our missionaries. *We have a God wonderful in working.* Let unceasing prayer be made to Him.

Doubtless our readers have been made sad by the recent reports from our missionaries in India respecting the persistent and well-planned efforts that are being made by the Roman Catholics among our converts there. It is certainly a mysterious providence that so dark a cloud should be permitted to overshadow this prosperous Mission. The church at home should certainly be aroused, and surely our missionaries should not be allowed to retrench at this critical junc ure when the enemy can have all the money and men they need to accomplish their designs. Ultimately we doubt not it will result in the furtherance of the gospel, but let us in the meantime betake ourselves to earnest prayer and more liberal contributions, with the hope that God would speedily arise and disappoint the foe, and that the native church may be more strongly and deeply grounded in the faith than ever before and thus come forth out of the trial as gold tried in the furnace.

The twentieth annual meeting of the Cincinnati branch of the Womans' Foreign Mission Society, of the Methodist Episcopal church, met in Xenia, October 9th and 10th. The President, Mrs. D. W. Clark, widow of the late Bishop Clark, author of "Man all Immortal," although quite advanced in years, presided with grace and dignity. About one hundred and forty ladies were in attendance. The exercises consisted principally of devotional exercises, Bible readings, reports of secretaries, question drawer and routine business. There were no prepared papers. The second morning, an hour and a half was devoted to five-minute speeches, affording an opportunity to hear of the progress of the work and manner of carrying it on in the different auxiliaries. The time was fully occupied; the talks practical and at times spirited as well as spiritual. The business of the association is perfectly systematized. The program was fully carried out, and with the utmost dispatch. Contributions for the year, $33.000, including the thank offering of $5,000.

Mrs. W. C. Hutchison and Mrs. Belle Patterson are absent attending the annual meeting of the A. B. C. F. M., in New York City. They expect to get many useful ideas and much interesting information for the benefit of the MAGAZINE. While in New York they witnessed the sailing, on the City of Rome, of the very large party of missionaries sent out by our church to India and Egypt. May the prayers of the whole church ascend for the workers already in those fields, and for the outgoing ones; and may the winds be prosperous, and the waves placid, till they reach the desired haven.

Allow us to thank our many friends for their prompt response to our appeal for missing numbers of the MAGAZINE. We have at present enough to supply the demand, except, perhaps, if there are any who do *not* preserve their MAGAZINES on file, a few more July numbers could be used.

October 16, 1889, at 10 o'clock a. m., sailed thirteen of our missionaries for Egypt and India. They are gone, and we who saw them off are almost too deeply thrilled to realize where we are, or what time it is. The "City of Rome" took out the precious burden, and as we stood on the pier and waved a final farewell, it seemed as if the years rushed together, and all our lives swept by us in a moment. They were borne away to their work of life, while the two continents were belted with prayer for their safety and usefulness, whose electric messages will be bound in one golden sheaf at the throne.

There were two valedictory meetings on the 15th: one in New York City, attended by Misses Anderson, Gordon and McGarey; the other in Dr. Armstrong's church, Jersey City. Both meetings were full of interest, and many *glad* farewells were said. The editors of the MAGAZINE had the unspeakable pleasure of being present at the time of sailing and of bidding a God speed to that devoted band of men and women, who have turned their backs on home and friends, and native land for *his sake*.

It was a happy thought that presented itself to the minds of the Theological students of Xenia Seminary, to tender Rev. J. Kruidenier and wife a reception before leaving for their far away Egyptian home. The significance of the idea was doubly appropriate. Mr. K. had been a faithful student in the Seminary for three years, and his fellow-students evinced their esteem last spring when they unanimously elected him to perform mission work in our Egyptian field.

The occasion was quite interesting. Neat invitations had been issued to the Faculty, the officers of the Seminary, the ministers of the Presbytery and their wives, also the Ladies' Advisory Board and *their husbands*.

The building as it was approached looked handsome, resplendent with light from basement to fourth story. On entering, the scene was quite beautiful. The walls of the large entrance hall were draped in flags of America, Egypt and Holland combined, while mottoes and festoons of evergreen were so arranged as to satisfy the most asthetic taste.

After being presented to the bride and groom, the company was invited to the dining room where a bountiful collation was spread, to which all did ample justice.

After the repast the company assembled in the recitation room, which had been transformed into an elegant parlor for the occasion, and engaged in religious exercises. Dr. Harper, President of the Faculty, announced the Psalms to be sung; Prof. White read from the Scriptures; Dr. McDill made an excellent address; Dr. Moorehead led in prayer, and Rev. Kruidenier pronounced the benediction.

As train time had arrived, the exercises closed with a hearty hand-shake with the missionary and his estimable wife, accompanied with a sincere desire for their future usefulness and happiness in the good work. A GUEST.

When you begin to make out your lists of Christmas presents for friends, do not forget that the WOMEN'S MISSIONARY MAGAZINE, at the low price of 60 cents per year, would be a very suitable one for any person, man, woman or child. Should you wish to send it abroad, please add 24 cents—making 84 cents in all—for postage.

A note just received from Dr. Sophia E. Johnson, stating that she had withdrawn her application for appointment as a medical missionary to India, says that she hopes to soon return to India and labor in connection with our own mission field there.

Our Heavenly Father, who is pleased to allow us to be "co-workers" with Him, gives us many opportunities by which the grace of liberality may be cultivated. Our Home Missionary, Rev. R. W. McBride, makes a touching appeal in behalf of the brethren there, which cannot fail to touch the heart of every one who reads it in our Church papers. Let it not pass unheeded, but let every heart be touched and be led to devise liberal things, so that by a prompt response to the call we may make glad the hearts of our people at Warm Springs.

Now that the gentle breezes of summer have given place to the sharp winds of autumn, and these in turn will be followed by the piercing blasts of winter, we should remember that Ministerial Relief and the Freedmen's Missions claim our special attention. To us who live in comfortable homes, the winter with all its rigors brings a certain degree of comfort and cheer. But to those less protected, it means much unpleasantness, and perhaps actual suffering. Anything we can do to relieve these should be done very willingly and speedily.

In the Editorial Department of the October number, first page and second column, the closing sentence, "The listener was completely disarmed, opened her heart, and owned to a desire *not* to believe in something other than Christianity," should have been "and owned to a desire *to* believe, etc." Also, a few lines below, it should have been "The Bijou of Asia," instead of "The Bifou of Asia."

Your committee is cheered from time to time by the many kind words from our subscribers, but the last month has been specially encouraging both in *words* and *deeds*. A friend in California sends a liberal donation, asking us to use it as we think best in the interest of the MAGAZINE; also another friend sends quite a contribution, requesting that a number of copies be sent for one year to a weak congregation.

An interesting meeting of the Presbyterial Society of New York Presbytery was held in Mr. Crosby's church, October 15th. The closing session was addressed by Miss Emma Dean Anderson. It was peculiarly earnest and touching, as it was her last appeal to the sisters of the home Church in behalf of the heathen women of India.

An interesting letter written by Miss Anna Thompson of Cairo, Egypt, for the Presbyterial Society of First Presbytery of Ohio, was delayed from appearing in this issue of the MAGAZINE, and will be given in a future number.

Women's Auxiliary Board, Etc.

RECEIPTS FOR SEPTEMBER, 1889.

[When not otherwise specified, the money is from the W. M. S. of the place named.]

Foreign.—Stone Valley, for Egypt, $15; White Oak Springs, 4; Willing Workers, White Oak Springs, 15; Springfield, Pa., 12; Y. L. M. S. College Springs, 10; Logan's Ferry, 15.50; Irwin, 7.85; Londonderry, 15; Sugar Run, 20; Belletonatine, 10.

Salaries.—Miss Smith, Kansas City Pres., $84; Garnett Pres. 66.50; Tuscarora, 10.23; Miss Corbett, Brookville Pres., 12; Miss Given, Allegheny Pres., 150; Miss Hogg, Societies of 2d Allegheny, 100; Miss McCahon, Chartiers Pres., 60; Miss C. E. Wilson, Keokuk Pres., 73; Miss Thompson, Muskingum Pres., 31.25; Dr. S. E. Johnson, Westmoreland Pres., 166.25.

Miscellaneous.—Y. L. M. S., Olathe, Kans., teacher at Zagazig, $25.50; 9th Philadelphia, 7.50; North, 7.50; 8th, 12.50; 3d, 12.50, all for training school in Egypt, also the same from each for training school in India; Mission B, 2d Philadelphia, support of native teacher in Egypt, 30; 8th Philadelphia, toward defraying expenses of missionaries going out this fall, 25; Band of Willing Workers, 7th Allegheny, to finish education of little girl in Sialkot girls' school, 50.

Dr. White's Hospital.—Young People's Society of Christian Endeavor, West Bellevue, $10.

Home and W. S. Indians.—Ninescah, $4; White

Oak Springs, 8; Willing Workers, White Oak Springs, 15; West Sunbury, 10; Scottdale, 5.50; New Lisbon, 10; Nortonville, 13; Castroville, 11; West Bellevue, for lady missionary, 25; Gleaners Band, West Bellevue, for same, 21; Busy Bees, West Bellevue, for same, 7; College Springs, 5; York, Mo., 10; Earnest Workers, Cambridge, 10; Marshalltony, 2.

Freedmen.—Miss Lizzie McNeal, Medicine Lodge, Kan., $2; Washington, Pa., 65; Irwin, 8.80; Atlantic, 1; Norwich, for Bluestone, 10; New Athens, for Norfolk, 10; and for Chase City, 5; East Palestine, for Bible reader, 10; 1st Youngstown, for Bible reader, 25.

Little Girls' Home.—5th Allegheny, Miss Barr's S. S. class of eight little girls, $6; Atlantic, 6.25; College Springs Y. L. M. S., 5.

Little Boys' Home.—Tingley, $5.50; Fresno, Cal. 14; Willing Workers Mission Band, Amity, Ia., 8.74; L. H. M. S., 1st Allegheny, 20; Earnest Workers, Cambridge, 10.

Parsonage Fund and Ch. Extension.—Oak Grove. Ill., special, $13; Omaha Central, 15; L. H. M. S., 1st Allegheny, special, 50; Atlantic, 7.20; Norwich, special, 10; Fairview, O., for Johnstown Ch. 10.

Orphans' Home, Allegheny.—East Brook, $10.

Undesignated.—Portersville, $11; Individual, College Springs, 2 50; Individual, College Springs Y. L. M. S., 2.50.

Contingent Fund of W. A. Board.—Wheeling Pres., $3.30; Brookville Pres., 1.

Thank Offering.—Tarkio, Mo., $32.20.

CORRECTION.—In September MAGAZINE Cross Roads should have credit for $10 for Bluestone Mission, and not Cannonsburg.

E. J. SLOAN, Treas.

PROGRAM FOR MONTHLY MISSIONARY MEETING.

Subject, "Incentives to Missionary Work."

Roll call, responded to by scriptural incentives to missionary work.

Singing, Ps. 4: 4-7, L. M.

Prayer.

Singing, Ps. 51: 8-12, C. M.

Discussion, "The command to do missionary work, as an incentive," opened by ——.

Discussion, "The need, as an incentive," opened by ——.

Discussion, "The reward as an incentive," opened by ——.

Singing, Ps. 102: 18-20, L. M.

Roll call, responded to by an item of missionary news.

Collection.

Sentence prayers participated in by each member.

Singing, Ps. 72: 6-10, C. M.

Business.

Adjonrnment.

MRS. FLORA A. GOLDEN,
MISS MADGE A. GOLDEN.

Service, Pa.

OUR PLEDGE TO THE FREEDMEN THIS YEAR.

To the many who attentively read the reports from the Women's Board presented to the General Missionary Society, an emphasizing of the recommendations found in the report of Corresponding Secretary of Freedmen's Work, would seem superfluous. But for the benefit of the few who may not have seen this report and the importance of the work recommended, a little more specific presentation would seem to be warranted.

The idea of adding Industrial training to the course at some of the Stations had been discussed somewhat in the Board, but upon conferring with the Cor. Sec. of the Freedmen's Board, it was decided best to assume the raising of sufficient money to build the "Little Boys' Home" at Knoxville, Tenn., this year; which Home is being loudly called for, there being no facilities for caring for the small boys who from time to time apply for admission, and thus the management has been obliged to allow many opportunities for doing good to pass by, all for the lack of a suitable building in which to make a home for them.

The idea is to fashion it after the same plan as that for little girls which was built two years ago, and which has proven such a boon to them. There will be three stories and a basement. The laundry and cellar will be in the latter, while the kitchen, dining-room and play-room on the first floor; the study, sitting-room, sick-room and that for matron on the second floor; two large dormitories, two small bed rooms, bath rooms, &c., on the third floor. The prime idea through it all being to make it a *Home* where steady industrious habits will be inculcated. The boys will live and study in the Home while going to the College for recitations. They will also be trained in housekeeping since it will probably continue in the future, as it has in the past, that many colored men will follow this as their avocation. The sum of money necessary for the erecting of this building will be some $7,000. Of this amount $4,500 is in hands, being the Freedmen's apportionment for the Thank-offering for 1888 and 1889, together with the contributions received from the S. S. during the Freedmen's quarter.

We do now earnestly ask Societies and Mission Bands to give this matter their early and material attention. It is desired to arrange for the erection of the building as soon as the money is received, and the urgent demand for such a building is our warrant for pressing your attention to the matter. Please to send through your Presb. Treasurer to the Treasurer of the Women's Board and designate the money for the "Little Boys' Home." We feel justified in saying that by another year we can recommend taking up the industrial training which we look forward to as promising to be a great power for good to the colored race. At the same time, in order to do efficient work, we must unite our efforts for that for which we are pledged this year.

We would like to speak a little in regard to the sending of clothing. We have been informed that the need in this direction will (in consequence of the continuous heavy rains destroying the crops in Virginia) be greater at the Stations there this year than heretofore. Shoes are in great demand *all* the time, and *now* very especially. We have also been informed that there is always a notable lack of clothing suitable for boys from 8 to 12 years of age. In addition to the Stations in Virginia, viz: Norfolk, Chase City and Bluestone, do not forget Prairie Bluffs, Ala., of which Mr. Peter Cloud is Prin., and Athens, Tenn., where Miss Mason is in charge this year.

Any further information desired will be furnished by C. JANE VINCENT.

Cor. Sec. Freedmen's Work in Women's Board, No. 71 Arch St., Penna.

QUESTION DRAWER.

(Address all communications for this department to Miss E. W. Pollock, care of Mrs. W. C. Hutchison, Xenia, Ohio.)

QUES. In a congregation that will not reach its "quota" by several hundred dollars, when the tenth has been given, the "quota" more than paid, and still there is a willingness to give, should

that go to the congregation, or the thank-offering of the Women's General Missionary Society?

ANS. If the congregation is poor and is struggling to pay its "quota," any member who is willing to exceed her "tenth" should give it to the congregational fund. But if the church is *not* poor and struggling, and does *not* pay its "quota" the party who is willing to give more than her "tenth" is absolved from obligation to give more than her "quota," and should give all at once her "tenth" whenever she feels that the Lord directs.

QUES. How shall we most successfully enlist the young girls in the WOMEN'S MISSIONARY MAGAZINE and induce them to write for it now, and to feel that in future years the responsibility of its success will rest with them?

I would say first make the MAGAZINE more interesting to them.

Second, assign a special department to them, to contain programmes of their exercises, accounts of their work and specially prepared articles on missionary topics.

Third, print a list of five or ten questions each month on the history, geography or literature of the countries and people in and among whom our missionaries are working. Offering prizes at the end of the year for the best answers.

Fourth, request the young ladies to read and discuss papers in the MAGAZINE at some of their meetings.

Fifth, assign characters such as Dr. Gordon or Dr. Judson and request papers to be written on them, printing the best in the MAGAZINE. Now I know all this will require considerable labor, but divide it up, and ask one society to take charge of the questions and appoint some of their members to mark the answers. Then another society might take charge of the papers, mark them and select the best. These are merely suggestions.

SUGGESTION CORNER.

In the answer given above is much that is useful, and we hope to see it put into practice, but before the MAGAZINE can do its part it must have more space and more money, and what is needed to give both is an enlarged subscription list. We would then suggest to the young ladies to go to work *with a will*, to increase the subscription list. We know if they will undertake it they can more than double the present list before the first of January next. Who will try?—Ed.

The Women's Missionary Society of Lake Presbytery met in Cochranton, Pennsylvania, according to announcement, on Tuesday, August 20, and was one of the most successful meetings ever held by this organization.

The ladies of the church did themselves great credit by the way in which they entertained the delegates. Dinner and supper were served in the basement of the church, and the auditorium was beautifully decorated with flowers.

The meeting was called to order by the President, Mrs. Wallace, of Jamestown, Pennsylvania, who conducted the devotional exercises. Rev. Cummins, of the Presbyterian church, was invited to sit as a consultative member. A cordial address of welcome was given by Mrs. R. W. McFate, of Cochranton, which was ably responded to by the President, Mrs. Wallace. The roll call showed an attendance of twenty-four delegates, representing thirteen societies. Besides these there were present our missionaries, Mrs. J. P. McKee, Miss M. McBride, Miss M. Livingston, Rev. Fife and wife, and Miss Jane Martin, who is canvassing for the MAGAZINE and organizing new Ladies' Missionary Societies and Mission Bands in this Presbytery.

Reports from local societies showed about the usual amount of work done during the year.

Miss Brown, of Evansburg, read an instructive essay, subject—"Folded Hands." The consecration meeting was conducted by Mrs. J. H. Christy, and quite a number of the delegates took part.

A very full and interesting report of the Women's General Missionary Society was read by Mrs. Rodgers. Miss McMichael moved that this report be accepted and placed on file. Miss Barrackman read quite an interesting essay on the subject—"Where is Our Treasure." Miss Flora Phelps, of the Waterford Mission Band, gave a recitation, subject—"The King Requireth Haste." Miss Maude Brittain, of the Cochranton Christian Endeavor, gave a missionary exercise.

The following committees were appointed by the President:

On Nominations.—Miss E. McMichael, Miss Mattie Moore, Mrs. James Reed.

On Resolutions.—Miss Jennie Pressley, Mrs. J. H. Christy, Miss Rebecca Aten.

On Place of Meeting.—Mrs. John Reed, Miss Kate McKay, Mrs. R. A. McMaster.

Auditing Committee.—Same as Place of Meeting.

The constitution was read by the Recording Secretary. The Treasurer's report was read by Miss Ella Smith and handed to the Auditing committee for examination.

After benediction by Rev. Westlake all were invited to dinner in the basement.

After a bountiful dinner, prepared by the ladies of the church and ably assisted by the young people, association reassembled at 1:30 p. m.

Mrs. D. Donnan, of Cochranton, conducted the devotional exercises.

Miss M. Livingston gave a most interesting talk on her mission work at Bluestone, and brought some specimens of their work in drawing and sewing, with some of their pictures.

Exercises by the Cochranton Mission Band: Misses Sadie and Lizzie McFate sang a very pretty duet. Miss Linna Brittain gave a very beautiful recitation, and Miss Edith Moore sang a very sweet song.

Remarks were made by Rev. Westlake, Dr. Brittain, Rev. Donnan and Miss McMichael.

Mrs. John Reed, of Oil City, read an essay, subject—"Everywhere Faithful." This paper contained much excellent advice. The subject of our Freedmen's mission at Knoxville, was very ably discussed by Miss M. McBride. Mrs. J. P. McKee read quite a full and instructive description of her work in the India mission.

The Question Box was presided over by Miss Ella Smith. More than twenty questions were asked and created some lively discussions in the answers.

Miss Josie Martin gave an interesting talk on her work in the Presbyteries.

Motion by Mrs. Christy, that we adopt as the motto of today, "The World for Christ."

The following officers were elected for the coming year: President, Miss Rebecca Aten, Westford; First Vice-President, Mrs. Rodgers, Jamestown; Second Vice-President, Mrs. P. W. Free, Waterford; Recording Secretary, Miss E. Brown, Evansburg; Corresponding Secretary, Miss M. Story, Westford; Treasurer, Miss Jennie Pressley, 2104 Myrtle street, Erie, Pennsylvania; Delegate to the Women's General Missionary Society, Mrs. R. W. McFate; Alternate, Mrs. Wallace Brown, Adamsville.

After benediction by Rev. Donnan, adjourned to meet at 7:30.

An excellent supper served and a good social time were enjoyed until 7:30.

The evening session was opened by an anthem from the choir. Devotional exercises were conducted by Miss Ella Smith. Quite full reports were read by Miss Margaret Powell, of the Methodist Episcopal church, and Miss Mollie Powell, of the Presbyterian church, telling what, how, and

how much they have done in their churches during the year. The annual report was read by the Recording Secretary. The annual address of the evening was delivered by Rev. E. E. Fife, who is full of the missionary spirit, and an earnest speaker. He was closely listened to by a large and appreciative audience.

The Committee on Resolutions made the following report, which was adopted:

WHEREAS—God hath wrought wonders in the advancement of mission work, and hath commanded his loving kindness upon us, therefore

Resolved 1st—That we consecrate ourselves with renewed zeal to take the world for Christ.

Resolved 2d—That we congratulate this congregation and pastor on the beauty and convenience of their temple of worship, which they have entered with such great prosperity. May the great Christian activity which has been developed here during a long and faithful pastorate, continue to accumulate force till the crowning day of glory comes. "Peace be within thy walls, and prosperity within thy palaces."

Resolved 3d—That we return our thanks to this people for their bountiful entertainment. To those who have taken part in the exercises. To our missionaries for their earnest woards. To the representatives of other denominations for their excellent reports, and to Rev. Fife for his interesting and helpful address.

The next regular meeting will be held at Shenango, the third Tuesday of August, 1890.

MISS L. C. DONNAN, Rec. Sec'y.

The sixth annual meeting of the Women's Missionary Society of Rock Island Presbytery met at Rock Island, September 2, at 3 o'clock p. m. The meeting was called to order by the President, Mrs. Donaldson, of Cedar Creek, who conducted the devotional exercises.

A cordial aderess of welcome was given by Mrs. McKown, of Rock Island, and responded to by Miss Minnie McCreight, of Sunbeam. The roll call showed an attendance of eighteen delegates, representing eight societies. Reports from local societies showed about the usual amount of work done during the year. One new mission band organized during the year at Viola. The Treasurer's report was read and accepted. The usual committees appointed. Adjournment until evening session.

At 8 p. m. the society, together with members of Presbytery heard the following programme: Devotional exercises conducted by the President; led in prayer by Revs. Lytle and Spalding. Then followed an interesting Bible reading by Mrs. E. McCrery, of Cedar Creek, subject—"True Discipleship." Excellent papers were then read by the following persons: Mrs. Smith, of Davenport, "Personal Responsibility to the Rising Generation." Miss McFarland, of Aledo, "Christian Giving." Mrs. Spicer, of North Henderson, "What Sacrifice should we make for Missions?" Mrs. Aiken, of Viola, "The Encouragement in Mission Work." These papers were well prepared and full of interesting thought. A collection was taken up which amounted to $10.70. Adjourned to meet at 9:30 a. m., Wednesday.

After devotional exercises Wednesday morning the committee on nominations submitted the following names for re-election to office: President, Mrs. Donaldson; Vice-President, Mrs. Lytle; Treasurer, Mrs. Dr. Johnston; Corresponding Secretary, Miss Maggie Russell; Recording Secretary, Miss Zill Nichol. The report was adopted and the ladies named elected for another year. Delegates elect for the Women's General Missionary Society, to meet at Washington, Iowa, are Principals, Mrs. Calhoun, of Viola, and Mrs. Blair, of Davenport; alternates, Miss Lizzie McBride, of North Henderson, and Miss Minnie McCreight, of Sunbeam.

Resolutions, thanking the officers for faithfulness, and the ladies of Rock Island, for their generous hospitality, were presented and accepted.

Adjournment, to meet at time and place of fall meeting of Presbytery.

ZILL NICHOL, Rec. Sec'y.

Report of Indianapolis Missionary Society from April, 1888, to April, 1889; President, Mrs. J. P. Cowan:

Number of members, 19; women on church roll, 47; Women's Missionary MAGAZINE, 15.

Foreign missions,	$14 00
Home missions,	2 00
Freedmen's missions,	2 00
Church extension	50 00
Ministerial relief,	2 00
Congregat'l purposes, work on buildings, &c.	55 00
City mission work,	44 00
Total	$169 00

Cheerful Workers—Members, 10; Foreign missions, $2.00

The tenth Annual meeting of the Woman's Missionary Association of Butler Presbytery, was held in Harmony church, Harrisville, September 9th at 1 p. m., the President, Mrs. J. A. Clark, presiding. Miss Ida Gibson, of Freeport, conducted a most excellent Bible reading on the "Spirit of Missions." The afternoon was devoted to business. Fourteen societies were represented. The reports were encouraging, showing an increase of contributions and of three new societies. The Association decided to correspond with the Woman's Board in reference to paying one half of the salary of a new missionary for India. Mrs. Dr. Martin, of Grove City, gave an interesting report of the Argyle meeting. The following officers were elected: President, Mrs. Rev. Kerr, Harrisville; Vice President, Mrs. Gilfillen; Recording Secretary, Miss Ida Gibson, Freeport; Corresponding Secretary, Miss Brunamer; Treasurer, Mrs. Martin, Grove City. In the evening the greeting was given by Miss Grace Brahem. Response, Miss Minnie Downing. A paper, "Winning Souls," was read by Miss Bird Courtney. "Help one another," by Miss Mary Grahem. All these papers showed much care in their preparation. Miss Emma D. Anderson then told, as only one who has lived among them can tell, of India's women and what the women of the United Presbyterian church are doing for them. Her address was listened to with close attention by the large audience present. All felt that it was good to have her with us, and were impressed with the thought that time in its rapid flight would soon bring the hour of her departure from home and friends. The Association was gratified in listening to letters from Dr. Maria White and Miss Minnie Redmond, the latter of the Chase City Mission.

Resolutions were adopted acknowledging with thanksgiving the Divine blessing on the work of the Association during the past year, and the added responsibility laid upon us for greater usefulness in the year to come. Deploring the fact that our government protects and receives revenue from the liquor traffic, a traffic that is one of the greatest hinderances to mission work. Promising to use our influence for its overthrow, and to effort add our prayers, "Thy will be done on earth as it is in Heaven." That the success of the WOMAN'S MAGAZINE is giving pleasure to all recognizing in it an effective means of information concerning the missionary work undertaken by the women of the church, and that we strive to

increase the number of our subscribers. Thanking Miss Emma D. Anderson for the vivid picture she has drawn of the homes of India's women, and the plea she has made for them, inciting us to greater diligence and liberality in the mission work. Extending to her our Christian love and sympathy, praying that the Lord of the Vineyard may increase her usfulness yet more and more, and as she a second time bids farewell to home and friends and native land, that she may realize the power and comfort of that never-failing promise, "Lo, I am with you always even to the end of the world." That being assembled in Harmony church, so rich in sacred memories to those who have gone out as streams of blessing, we especially desire to record our thankfulness to our Heavenly Father for his blessing upon the work of our own Dr. Maria White, the success of whose Medical Hospital is firmly established. We would alse remember Miss Minnie Redmond, from whose labors among the Freedmen we have received such favorable reports. Thanking the pastor and people for their bountiful entertainment and attaching special interest to this meeting as one of the first held in the beautiful new church so recently dedicated to the worship of God." Association adjourned to meet in Kittanning at the call of the Executive Committee.

MARY H. BOYD, Sec.

The Woman's Missionary Association of Indiana Presbytery, held its eighth annual meeting at Caledonia, August 14th, opening at 10 a. m., with devotional exercises conducted by President, Miss Nannie Powers, of Spring Hill. Miss Bella Culbertson extended a cordial welcome to the Association to which response was made by Miss Edith Patton.

Societies and mission bands were generally represented and their reports showed in many instances an increased zeal and earnestness in the work of the Master. The President presented some of the important items gleaned from the report of the Women's General Missionary Convention, published in the MAGAZINE. It was decided that a committee of three be appointed in each local society, by the President, to look after the interests of the MAGAZINE.

Committees on resolutions and nominations were appointed. After singing a part of the 89th Psalm and prayer by Rev. J. E. Black, the meeting adjourned for dinner.

At 2 p. m. the association reassembled with a prayer and praise service, conducted by Mrs. Sallie Matthews. A recitation was given by Miss Clara Aten. The following papers were then read: "Perils of the Harvest Field," by Miss Jennie McNeal. "Excuses for not Laboring," by Miss Anna Duncan. "Our Church," by Miss Minnie Weir, followed by a Bible reading by Mrs. Watson. Mrs. Weir then read a letter from Miss Frazier and also a letter from an Egyptian girl.

At 8 p. m. Rev. J. L. Aten opened the meeting with prayer, after which the children of Caledonia entertained a large audience with various exercises.

Thursday at 9 a. m. the meeting was opened by Mrs. J. L. Aten with devotional exercises. Well delivered recitations were given by Miss Minnie Matthews, Miss Nettie Shepley and Miss Emma Brown. Mrs. Watson read a paper on "The King's business requireth haste;" also one by Miss Belle Kerr, subject, "Our best for God." Memories of Mrs. Heidger, prepared by Mrs. McDill, was read by Miss Allie Culbertson.

Letters were read from Rev. Jno. Giffen, Mrs. McKee and Mr. P. C. Cloud. The discussion, "Is mission work, woman's work," was opened by Mrs. Aten, followed by a paper by Miss Mary McFetridge and remarks by others. Various resolutions were adopted. The following officers were elected: President, Mrs. Samuel Green; 1st Vice President, Miss Josie Scott; 2d Vice President, Mrs. Ella B. Taylor; Recording Secretary, Miss Jennie McNeal; Corresponding Secretary, Miss Anna Duncan; Treasurer, Mrs. J. P. Cowan.

Delegates to the Woman's General Missionary Society, Principal, Miss Nannie Powers; Alternates, Mrs. J. F. Hutchison, Miss Rachel McNeal and Miss Emma Shannon. Rev. J. L. Aten and J. E. Black made some interesting and encouraging remarks.

The meeting which was enjoyed by all, and we trust profitable, adjourned to meet in Madison, August, 1890.

MISS NANNIE W. POWERS, Pres.
MISS JOSIE SCOTT, Cor. Sec.

The Woman's Missionary Society of Westmoreland Presbytery met in Parnassus, September 10, at 1.30 p. m. The meeting was opened with devotional exercises conducted by the President, Mrs. T. S. Stewart. Twenty-two auxiliary societies were represented by delegates, and two new organizations were reported. Miss Clara Henning, the delegate to the General Society gave an interesting report of that meeting, showing the growing interest among the women of our church in missionary operations. Mrs. McBride read a carefully prepared paper on the subject "Family Worship," which was followed by a discussion. "How best advance Home Mission work?" was the subject of a discussion opened by Mrs. James Dick.

At 7.30 in the evening, the devotional exercises were led by Mrs. Gibson, who also conducted a Bible Reading "To work and speak for Jesus." Miss Clara Henning gave a report of the Orphans' Home, Allegheny. We were entertained with an interesting exercise by the Mission Band of Parnassas. The delegates elected to Woman's General Missionary meeting are Mrs. J. S. Garvin, Principal; Miss Lizzie Patterson, alternate. Miss Henning was re-elected as Presbyterial manager of the Orphans' Home. Delegates from congregational societies are requested to ascertain how many copies of the WOMEN'S MAGAZINE are taken in the societies they reprrsent, and to report at the annual meeting. After a hearty vote of thanks to the ladies of Parnassus for their kind entertainment, the society adjourned to meet in McKeesport, the second Thursday of March, 1890.

Rec. Sec.

NEW CASTLE, PA., Sept. 30, 1889.

The Women's Missionary Society of Beaver Valley Presbytery met in Mahoning United Presbyterian church, September 12, at 1:30 p. m. In the absence of the President, Mrs. Barr, Mrs. Winegart, Second Vice-President, took charge of the meeting. Devotional exercises conducted by Mrs. Dice. Subject for Bible reading—"Some things the Bible says about Christ giving help and encouragement in our work." Minutes of our last meeting read and approved. Roll call. Address of welcome by Miss Lizzie Randolph. Response by Mrs. Long. Report of the Women's General Missionary Society by Mrs. Aiken. Recitation by Miss Rose D. Campbell, subject—"Let the Women Keep Silent in the Church." Paper by Miss Ella Geddus, subject—"What Christ has done for Woman, and the debt she owes to Christ." A discussion on the best plan of conducting local societies was then opened by Mrs. Sharp, followed by others. The adoption of the new constitution then came up. Mrs. Long moved that the report of the committee be accepted. Mrs. Aiken moved its adoption; after being fully discussed and amended it was adopted. Miss Mary Harper led in prayer, and society adjourned to meet at 7:30 p. m.

EVENING SESSION.

Devotional exercises conducted by Mrs. Sharp. Mrs. N. Winegart was then elected delegate to the Women's General Missionary Society, which meets next May. Rev. S. R. Frazier, who was expected to address us, not being present, Rev. J. J. Sharp kindly consented to talk for a short time. His appeal was for more faithfulness on the part of Christians in the support of the gospel. A paper by Miss Maggie Telford, read by Mrs. Telford, subject—"What is Woman's Part in the Missionary Work of the Church?" A paper by Miss Annie Forbes, subject—"Our Influence." The following preamble and resolution were then passed.

WHEREAS—Ever since our organization, for almost thirteen years, we have enjoyed the fellowship and counsel of Mrs. Frazier, a most earnest and devoted worker for missions, therefore

Resolved—That, in as much as on account of ill health, she has been compelled to seek a home in a far off clime, we express a sense of our deep loss in her removal from our midst, and pray our Heavenly Father to restore her to health and service in his vineyard, and beseech his blessing to abide with her continually. See Numbers 6; 24–26.

After extending a vote of thanks to the good people of Mahoning, the society adjourned to meet in the Second church, New Castle, next April.

MRS. R. J. BLEVINS, Secretary.

The Woman's Missionary Society of Big Springs Presbytery, met at Tuscarora, September 9th. Devotional exercises were conducted by the President, Miss Mary Robertson, of Concord. The following subjects were discussed: "Are the missionary societies serving the purpose for which they were organized?" opened by Miss Taggart of the Cove. "What is the relation of Home Missions to the Foreign work?" opened by Miss Laura Watt, of Stone Valley. Should we send a female missionary to the Foreign Field?" opened by Miss Lizzie W. Maughlin, of Lower Chanceford. America's duty to the Freedmen," opened by Miss Lizzie McBurney, of Mexico.

A Bible Reading was conducted by Mrs. Findley, of Concord, and an essay was read prepared by Miss A. M. Grove, of Guinston. A greeting from Mrs. Reed, of Newville, was read. The usual items of business were transacted. The officers for the coming year were elected as follows: President, Miss Nannie M. Cummins; Vice Presidents, Mrs. McBurney and Mrs. Work; Secretary, Miss Ella Johnson. Miss Margaret Adams was chosen as a delegate to the next General Missionary Society. Action in regard to the supporting of a missionary in the Foreign Field was deferred until the next meeting. Society adjourned to meet next year at Guinston. Sec.

FOREIGN MISSIONS.

MONTHLY STATEMENT.

FUNDS.—The Treasurer of the Board has to make a remittance to our missions each month. In each case it should be about $3,500 or $7,000 in all. Funds for this are greatly needed.

Receipts from all sources during September, $7,882.87. Expenditures, $7,446.92.

MISSIONARY INFORMATION.—A number of persons have asked for the latest, fullest word in regard to our Foreign Mission work. In answer we may say there is not probably anywhere as much information to be found in regard to the whole work as in the Annual Report of the Board. Many copies of it have been called for and distributed already—but there are many more still in hand. They will be promptly sent without charge wherever desired. Every congregation ought to have some of them circulated among the people.

WHO SHALL BE MY HEIR? Is a question which was recently asked by an earnest Christian friend. In the course of his somewhat long life he had been blessed in many ways, and now, as he is striving to set his house in order against the time of his departure, he desires to know what disposition to make of the Lord's gifts to him of this world's goods. The reply in substance was:

"Make in your gifts or will proper provision for any members of your family, or relatives that may in any way be dependent on you, 1 Tim. 5. 8. But reserve or set apart in your gifts, or will, a proper portion for Christ and his cause. Few more affecting and beautiful sights have ever been witnessed than that when the consecrated missionary, Christian Swartz, lay dying in the midst of his work in India, he said: "Christ loved me and gave himself for me," and then, as if filled with gratitude and love, he added, "I make Christ my heir," and died.

A TOUCHING AND TIMELY ACT.—A few days since a very dear friend, who was formerly a widely known and useful member of our Church but is now, in the ordering of Providence, in another denominatiou sent us a note from which we take the following:

"I see by the papers that your United Presbyterian Church is about to send out a party of missionaries—and although individual churches may send out individuals, yet the expenses will have to be borne by some party. Individual enterprise always takes from the general fund. Thinking that you may be in need of a little help, I enclose $500. With best wishes for you and yours, and for the increase and peace of the United Presbyterian Church, Sincerely yours, Charles Arbuthnot."

Thanks for this generous gift and for the thoughtfulness and timeliness of its coming to us.

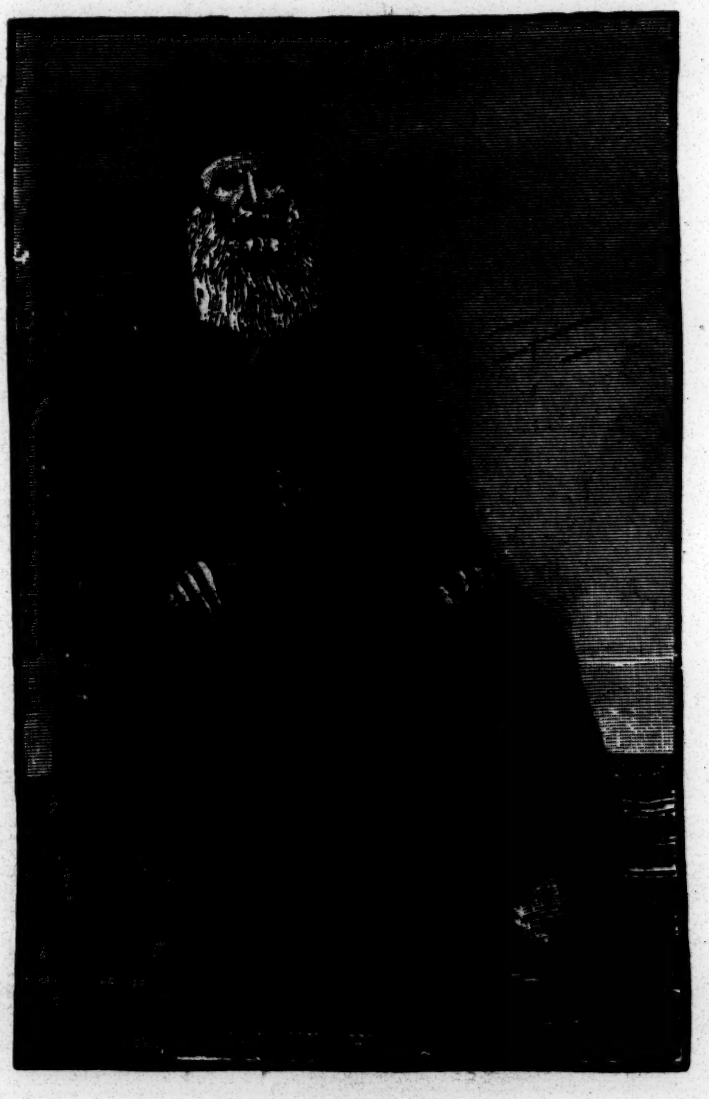
☞An abstract of the Annual Report is about to be put into the house of every member of our Church. It is most earnestly desired that it will be prayerfully read by every one.

A GOOD HELPER.—The Board have learned with pleasure that Mrs. Nichol, wife of Rev. A. M. Nichol, deceased, has been lecturing on Egypt in a large number of congregations in the West. Her lectures are reported to be exceedingly interesting, and therefore are a valuable aid to work in the foreign field. Although Mrs. Nichol is not now in any way connected with the Board, or acting under their authority, her aid in the good work is gratefully acknowledged. At the same time she is, by this means, securing a livelihood for herself and her dependent family. In this connection it may be proper to state that the Board has no authority to authorize any one to visit the churches, or make collections, except those who have returned from the foreign field for rest and who are during that time receiving a salary. In such cases any money received for preaching or for mission work goes into the treasury of the Board—the Board paying the traveling expenses when they are not provided for by the congregations which are visited.

WITHDRAWN.—Mrs. S. E. Johnson, M. D., having requested leave to withdraw her application for appointment as a medical missionary to India, her request was granted at the meeting of the Board on the 7th inst.

J. B. DALES, Cor. Sec.

Philadelphia, Oct. 7, 1889.



DR. MESHAKA.